

**Theology of the Body Seminars**  
**Missionaries of Charity**  
**Port-au-prince, Haiti**  
**June 15-19, 2013 Given by**  
**Sr. Prudence Allen, RSM. PhD**  
**with National Family Planning and Dignity of Woman**  
**Given by Sr. Mary Rachel Nurbun, RSM, MD**

**I. When did Theology of the Body (TOB) officially begin as a teaching in the Church?**

- A. Karol Cardinal Wojtyla completed text (1978) before he was elected Pope
1. *Gaudium et spes* (1965) Jesus Christ had a human body TOB II 4-6
  2. *The Acting Person* (1969)
    - a. Body/soul unity of the human person TOB II 10-12, 23-24 CCC #362-368
    - b. The outerness and innerness of the human body TOB II 31-35
    - c. The human body as the person's mean of expression TOB II 16-17
    - d. The integration of the person through action 18-21
- B. After his election John Paul II gave this text as his public Audiences Sept 1979-Nov 1984. The Official Beginning of Theology of the Body
1. See Index TOB I: pp. 1-14 from the end
  2. Return to *Genesis* and "The Beginning" TOB I 1:1-2.1; Conclusion TOB I 23:1-5

**II. Why go back to "the beginning" before the Fall?**

- A. To recover in us the state of original innocence. TOB I 1:1-5 and 4: 1-5
- B. To discover the meaning of original solitude of man. TOB I 1:2.1-6; 3:1-4; and 5: 1-6 and 6: 1-4
- C. In harmony called original justice, TOB II 25, CCC #374-379; and TOB I 71-4
- D. Summary TOB II Allen Original Solitude p. 59

**III. How are male and female equally human before the Fall?**

- A. Man as male and masculine with Woman as female and feminine are two ways in which the human being is a body. TOB I 8:1-4 and 10: 1-5, TOB II 24 CCC #369-373 \*
- B. 'Man' is a unity duality. TOB I 9: 1.
- C. Summary TOB II 25 In brief #380-384
- D. In *communio* we exist for a person--- to help that person TOB I. 1 9:2-5
1. We are called into a communion of persons
  2. The body is not just anthropological but also theological
  3. We discover the meaning of our body in the reciprocal self-gift of persons in likeness to the Holy Trinity

**IV. How is the Theology of the Body lived out in the three paradigm vocations?**

- A. An overview: See NCR: Allen, A Matter of Communio? TOB II (pp. 85-86)
- B. Three kinds of marriage in the Church: Sacrament of Marriage, Priestly Ordination, and Consecrated Life, Allen, "Catholic Marriage and Feminism,"

**V. What is the spousal meaning of the body in the vocation of Sacramental Marriage at the beginning?**

4th class

- A. Man and woman, as two complementary ways of being a body, choose to become one flesh. TOB I 10: 1-5
- B. Original nakedness without Shame TOB I 11:1-3
- C. Spousal meaning in the gift of self TOB I 13: 2-4
  - 1. The origins of love TOB I 14: 1-6
  - 2. The freedom of the gift TOB I 15 1-4
  - 3. The beautifying and fruitfulness TOB I 15: 5
  - 4. The happiness rooted in love TOB I 16: 1-5
  - 5. Giving and accepting of gift interpenetrate TOB I 17:1-6
- D. Summary TOB II Allen Nuptial Meaning, p. 60

**VI. How did original sin change the spousal meaning of the body?**

5th class

- A. The *ethos* or moral duty of the human body TOB I 18:1-4
- B. No longer clear, it becomes a task TOB I 19: 1-4; TOB III CCC #396-399, p. 27
- C. The body as sacramental sign and a call to glory TOB I 19:5-6.

**VII. How did original sin effect relationships?**

6th class

- A. Male and female relationships overturned, filled with suspicion, mutual opposition, shame, instability, concupiscence, closure, imbalance TOB I 29: 1-5; TOB II CCC #400-401; 407-409, pp 27-29.
- B. Prophetic statement in Genesis 3:
  - 1. Desire for your husband TOB I 30: 1-6
  - 2. He will dominate you TOB I 31: 1-6
- C. Concupiscence limits the expression of the spirit from gift to appropriation: TOB I 32: 1-6
- D. The man from the beginning ought to have been "the guardian of the reciprocity of the gift of femininity and of its true balance. TOB I 33: 1-2
- E. Reciprocal belonging of masculinity and femininity preserves the spousal meaning of the body in a communion of persons.
  - 1. By a true personal analogy TOB I 33: 3
  - 2. By a true equilibrium in a true communio personarum TOB I 33: 4
- F. But concupiscence turns the other into an object to use for enjoyment TOB I 33: 4
- G. Summary TOB II Allen Rupture, p. 63

**VIII. How did the Theology of the Body begin in Reality?**

7th class

- A. With the Incarnation of Jesus Christ and the Church as the Body of Christ TOB II CCC #787-791, pp 31-33. + 796\*
- B. Purity of Life according to the Spirit, TOB I 50:1-5
- C. See also II 83-84 <sup>beginning</sup> 85-86 after

→ XI parts

**IX. How is Theology of the Body lived in Sacramental Marriage?**

you can find

- A. Is Love Solid Enough?: Three Keys to understanding, TOB II Granados, pp. 83-84
- B. Marriage in the Lord, TOB II CCC #1612-1617, pp. 35-36
- C. The celebration of Marriage TOB II, CCC #1621-1632, pp 37-39
- D. Sacramental Marriage as sign of love between Christ and every human being in TOB II. Allen, "Catholic Marriage," 70-71
- E. Theology of the Body and 'Mature Purity', TOB II Smith, pp. 81-82
- F. Purity as a Virtue and a Gift, TOB I 56 1-5

#### **X. How is Theology of the Body lived in Continence?**

- for cum*
- A. The resurrection of the body as a reality of the Future World. TOB I 64: 1-4 and 65: 1-7
  - B. The New meaning of the body- marriage (one flesh) only in this world. And an anthropology of the resurrection TOB I 66: 1-6
  - C. The spiritualization of the body in the eschatological man in God's total self-giving of his divinity to man TOB I 67: 1-5
  - D. Eschatological communion face to face in reciprocal self-giving in response to God's initial gift TOB I 68: 1-6
  - E. Three dimensions (beginning, historical man, eschatological glorified) TOB I 69: 1-8
  - F. Religious as 'living signs of the Resurrection individually and communally' (CMSWR Allen, Chapter, 4, pp.
  - G. Continence 'for the kingdom of heaven' as charismatic sign, and imprint of likeness to Christ Himself and of Mary's divine motherhood TOB I 75: 1-4.
    - 1. It has a supernatural fruitfulness
    - 2. Which comes from the Holy Spirit.
  - H. While marriage is a fundamental, universal, and ordinary value; continence possesses a particular and exceptional value for the kingdom. TOB I 76: 1-5
 

*for cum*

    - 1. Continence must be chosen freely and totally= a decision
    - 2. For supernatural reasons
    - 3. It is a participation in the mystery of the redemption of the body in one's own flesh, finding in it the imprint of a likeness with Christ.
    - 4. The supernatural motive subsists in the decision by continually renewing itself.
  - I. Continence as a voluntary renunciation of the good of the sacrament of marriage and generation founded on the community of family. TOB I 77: 1-4
    - 1. Must be chosen not against marriage
    - 2. but **for** the kingdom of heaven
    - 3. Marriage and continence are complementary
    - 4. With continence considered superior because of its motive, only for the kingdom of heaven. TOB I 78: 1-2
  - J. Continence for the Kingdom TOB I 78: 4-5
    - 1. Is complementary to marriage
    - 2. They interpenetrate and complete each other.
    - 3. By faithfulness

4. And the complete gift of self to the one and only Bridegroom
  5. The continence of the priest and consecrated person are both 'spousal' expressed through the complete gift of self.
- K. A person must act in conformity with his or her chosen vocation.
1. If marriage, then seek back 'from the beginning'
  2. If continence then identify with the Eschatological kingdom patterned on the spousal relationship of Christ and the Church TOB I 79: 6-9

#### **XI. How is Theology of the Body lived by ordained priests?**

- add Canon marriage c of II Gr 71*
- A. Understanding Celibacy through the Theology of the Body, Fr. Schnippel, TOB II, pp. 77-78.
  - B. Christ as the Head of the Church and the Bridegroom TOB II, CCC #792-796
  - C. Spiritual Marriage by Priestly Ordination, TOB II, Allen, "Catholic Marriage," 71-72.

#### **XII. How is Theology of the Body lived by Consecrated Religious?**

- 7th class add 71*
- X 9th class*
- A. "Consecrated Marriage by Vows," TOB II, Allen, "Catholic Marriage, 72-74
  - B. State of Perfection based on the evangelical counsels (poverty, chastity, and obedience), corresponds to Christ's call to perfection TOB I 78: 3
    1. Measured by the measure of love.
    2. Evangelical counsels help to a fuller love.
  - C. Entering the mystery of Christ the Bridegroom and the Church and sister as the Bride.
    1. Fulfills the meaning of spousal love in our vocation TOB I 80: 1-5
    2. Personal and free gift of self to another Person TOB I 80: 6-7
    3. St. Paul's understanding of relation between Virginity and Marriage a.
      - a. Close off inessential and transitory TOB I. 82:3; 84:4-5; 85: 1-2;
      - b. Eschatological fulfillment TOB I, 85: 9-10.
  - D. Conclusion: Part I The Redemption of the Body TOB I 86: 6-7
  - E. Part I: : The Spouses Reciprocally subject in the fear (love) of Christ; Analogy with Christ and the Church TOB I 89: 1-91: 1
  - F. The Dimension of Sign in Spiritual marriage TOB I 103: 1-5
  - G. "My sister my bride." TOB I 104: 1-5 and 110: 1-2.

#### **XIII: Selections from: Sr. Prudence Allen, RSM "Human Flourishing in Consecrated Celibacy" Summary Chart to be Handed out**